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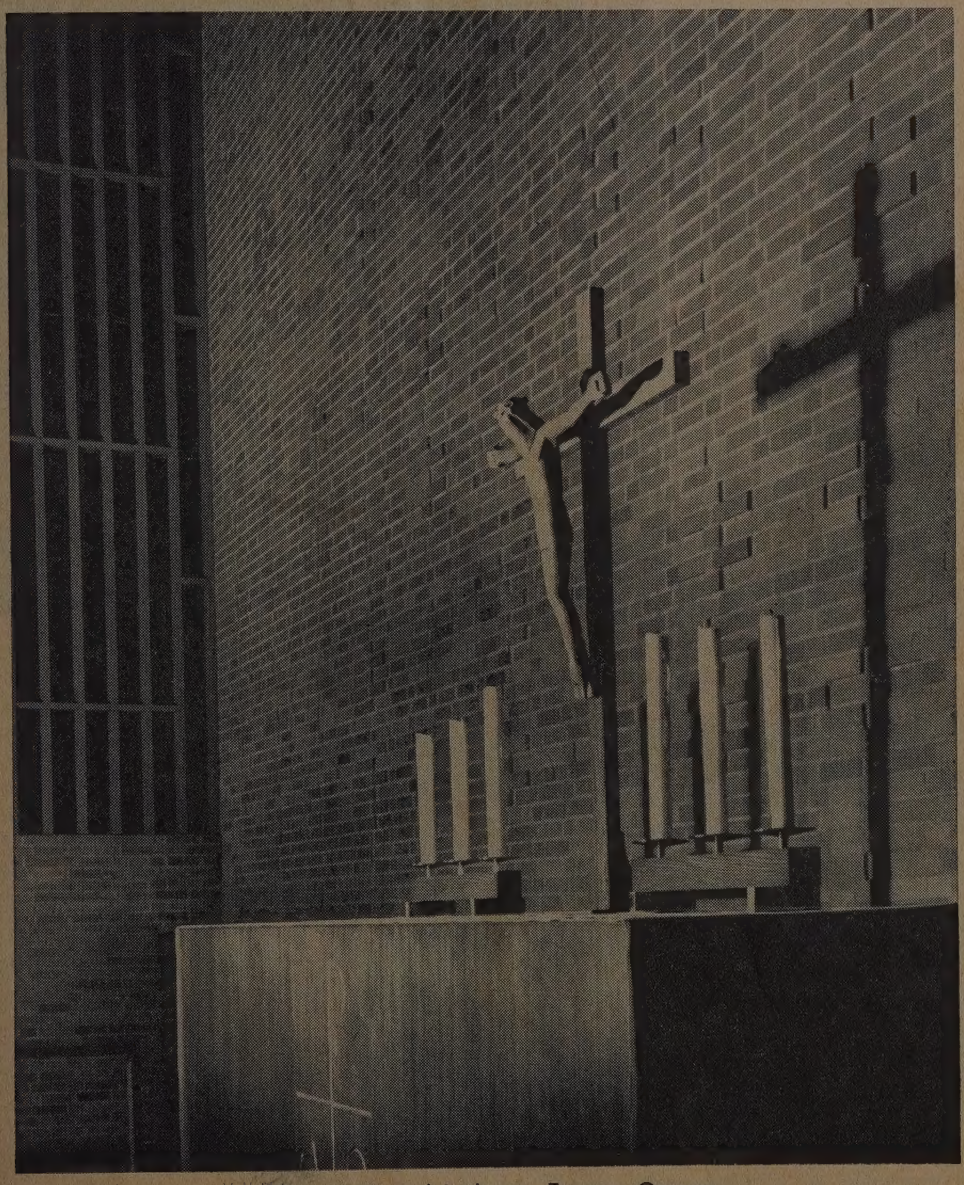


Altar of Central Lutheran, Eugene, Oregon

Story on next page

LUME XL MINNEAPOLIS, MINN., APRIL 24, 1956 NUMBER 17

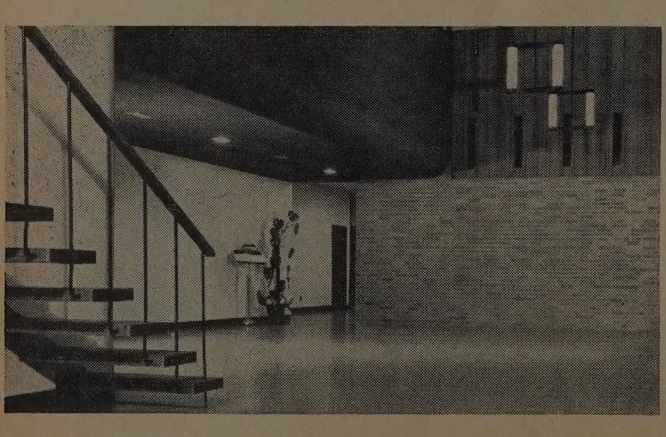
Central Lutheran of Eugene, Oregon

Photos by
Northwest Illustrators, Eugene

Central Lutheran Church of Eugene, Oregon, is a congregation that for fifty years did not know the joy of planning and building a new sanctuary. For forty-three years the congregation worshipped in an old building purchased from the Cumberland Presbyterians in 1907. This structure was nearly 100 years old when Central congregation moved to their new parish hall-educational building in 1949. There the congregation worshipped in the large parish hall until the new church and chapel unit was completed in 1955.

In 1944 the congregation borrowed enough money to make a down payment on four lots in the University district of Eugene. That same year the congregation signed a contract with Pietro Belluschi of Portland to design a church plant for about $75,000. The committee worked slowly and met with the architect frequently. A master plan was developed which called for three units, a parsonage, a parish hall-educational unit, and a sanctuary. First, the parsonage was built to permit the sale of the old site as soon as a buyer could be found. A parish hall-education unit was completed a year later, in 1949, at the cost of $83,000.

The church-chapel unit was planned with great care and in 1955 the congregation was ready to take the next step in the program. The new sanctuary was designed to seat 520 in the nave, with a choir balcony holding fifty. The main room of the parish hall can be opened and used for overflow with seating for about 400 more. The construction is solid masonry and board and batton. Chancel furniture was designed and built by Roger Sogge of Portland who took his undergraduate work at Augustana College at Sioux Falls, S. Dak. The walls the building are pierced by hundr of small windows of stained glass fr France and America. The chur chapel unit cost $125,000.



Aside from a preliminary appeal funds during the first year of planni the congregation has paid for th first two units and is paying for third through Sunday by Sunday ing without any special fund rais drives.

The new plant is built on the e of the campus of the University Oregon in order to minister to students and faculty of that institut

Pastor of Central Lutheran is the Rev. Harold Aalbue.

LUTHERAN HERALD • O. G. MALMIN, Editor • CARMEN MITCHELL, Assistant to the Editor • HERMAN E. JORGENSEN, News Edit

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ME XL . . . NUMBER 17
neapolis, Minn., April 24, 1956

Lutheran Herald

When I Needed Him Most

Anonymous

ill never forget the day we learned the truth about urie. She was eight months old at the time, and had n in the hospital, undergoing tests, for ten days. For nths a suspicion had been growing within me and nting me—one that could not resolve itself when I that she could not hold her head up like other ies could, and when no amount of rattle-shaking med to interest her. And then I would tell myself as foolish to worry when not one, but two pediatri- ns reassured me that she was "just a little slow"— e her time! "Surely," they laughed away my fears, u don't expect her to get up and walk to school!" course! That was it! I was just too impatient. After no two children are alike, and because our first-born d been quick, I thought Laurie should be keeping e same pace she did.

Then came the day that Laurie was very sick, and a w pediatrician was called in. By the time he saw her, r illness seemed to be leaving. But when he looked at r his first remark was that she did not respond as e should, and that he would like to take her to the spital to have tests made and to have several other ctors see her. It was almost with a sense of relief that e took her to the large children's hospital in our city. ow, at last, we would know why she was so slow, d what we could do to help her develop faster.

Next there were the days of waiting, waiting, think- g, wondering, and praying. Of course we went to see r, and the doctor called us often to tell us what was ing done—but there were the hours in a house that emed too quiet—a house that was used to her almost nstant crying—hours when I told myself she would be l right—perhaps it was just a glandular deficiency, the ctor had said. Things were going to work out, and erything would be just fine.

When the phone rang on that day of days, a friend as with me, and we had been having a good old fe- ale coffee-klatsch. When I picked up the receiver and eard our pediatrician's voice, I steeled myself for the nal verdict. The tests were all completed; there was o doubt about it. Laurie's brain had apparently stopped rowing at the age of four months. Hers was one of the cases "we doctors just hate to see"—it is something medical science has not been able to explain—there is nothing anyone can do. The doctor would be coming out to the house to talk with us further, and in the meantime we were free to come and get Laurie anytime we wished.

There it was. The bomb had struck. Somehow, I had expected it, and yet I had told myself it couldn't happen. My friend and I sat looking at each other blankly, trying to make small talk until it was time for her to leave. After she had gone I retreated to my room, and there, lying across my bed, clenching my fists, I sobbed brokenly until there were no more tears to come. I had known of heavy hearts. But I had never realized that a heart could turn to lead in such a real, physical way. Never before had I known that a soul could feel so devastated, that utter despondency could so completely envelop one's entire being. My whole world had collapsed, and so overwhelmed with sorrow was I that for some moments I knew nothing else. Perhaps it seemed worse because we had waited and longed for this baby for so many years—eight since our first—that when she came along she had been our little "miracle." Surely, this couldn't happen to her—that she would never play like other children, would never say "Mommy" and "Daddy" —that she would just lie in a bed, day after day, completely unaware of her surroundings.

And then, quite naturally, as a child lays his head on his mother's breast when he is troubled, I turned to the One who is always waiting to relieve our burdens, the Great Comforter, who asks only that we open the door to let Him come in. I prayed, desperately at first, and then quietly, asking for courage and strength to bear this sorrow that seemed more than I could bear. And then it was that I knew I could go on, and that everything would be all right. For He came to me when I needed Him most, and it was almost as though I could feel His arms surround me and lift me up. I knew that we were not facing this alone, and that our little one would always be in His loving arms. I felt His strength flow into me, and I knew that no problem is ever too

(Continued on page 439)

They Search for a Faith

Oswald El

I'm a Roman Catholic," began the girl. "I don't exactly know where to start, but . . . well . . . give me a run-down on what your Church teaches." The confused student and the Lutheran campus pastor at Pennsylvania State University talked for two hours. She was searching. He was answering her questions.

The Reverend Arthur L. Ruths is campus pastor at Penn State. In his early thirties, his smiling eyes behind glasses win the confidence of students. He is a good listener, with an air of certainty and geniality that establishes a bond of friendship and understanding at once. He came to Penn State in 1953 as successor to the Rev. Edwerth E. Korte, now chaplain at Gettysburg College.

Students on today's campus have problems. There are scholastic difficulties, loneliness, girl-boy problems, emotional problems, religious problems. . . . They welcome the wise counsel of their campus pastor as they search for a faith.

Dr. Milton Eisenhower, President, Pennsylvania State University, chats with Campus Pastor Arthur L. Ruths and students Clyde Angle and Sharon Gallagher.

Students have problems. Sometimes it is girl-boy problems. Sometimes it is scholastic difficulty. At another time it may be Jane who is contemplating suicide. Students are often lonely in the normal large university. They are away from home. They find themselves in a new community. They have emotional problems. They have religious problems.

In his periodic visits each week to the University Infirmary, in his regular calling in dormitories and fraternities, Pastor Ruths goes where students are. Students are surprised to find the pastor in the fraternity or dormitory. They are surprised to learn that the Church would seek them out. Then they start to talk.

Searching for a Faith

Last Friday afternoon," reported Pastor Ruths, "I in the Infirmary. The nurse gave me the name of a dent registered as having no religion. I went to see fellow. Although Irvin is a Jew, he called me 'Pa Ruths' on sight. He was searching for a faith more a quate than the one he had disowned. He inquired ab the basic doctrines of Lutheranism. We spent over hour and a half discussing Christianity and Lutheran liefs. Although he stumbled over some of the thing said, it was clear that he had come to accept Jesus Ch as the Son of God. He wants to be baptized into so Church—which one, he's not yet certain."

Freshman interviews establish contact with the past during the first two months of each year. Thirty-ni per cent of the freshmen responded this year. The fres man learns where the church and student center a located, where he can meet with other Christian studen Friendship is established between the pastor and t student. When sympathetic understanding and he are needed the student knows where to seek it.

Each semester there is a class in Christian doctrin One of the members a year ago was a graduate stude in literature. His roommate was from China—a no Christian. Bill began speaking with his roommate abo the Christian faith. Soon the Chinese graduate stude was also registered for the class. Speaking of this, Past

s said, "He proved a willing student. Although at nd of the eight weeks' course of study and discus- he did not present himself for baptism, he certainly d in that direction. Some one, some place, will be ving him into the church."

stry to All

campus pastor has a ministry to the entire campus: nts, faculty, and administration. In addition to this stry to all, Pastor Ruths has special responsibility for 1 Lutheran students who are part of the total enroll- of 13,000 at Pennsylvania State University. He s as adviser to the local Lutheran Student Associa- The association stimulates Bible study, prayer and hip among students; fosters in students a conscious for Christ as Savior; wins to Christ the un- ched; and develops a wholesome social life and ningful Christian fellowship among students. Its ram is planned and implemented by the Student ncil, which functions much like a church council.

Lutheran Student Center was erected in 1949 by the ral Pennsylvania Synod of The United Lutheran rch in America and the Division of Student Service e National Lutheran Council. The second floor of center serves as parsonage for the Ruths family. Stu- s drop in for informal talk. The street floor and r floor provide facilities for the students: a lounge, a ll chapel, a meeting room for study groups and the or's office, as well as a large meeting room and kitch- Besides LSAers, hosts of other students take advan- of the center which the church has provided. The er is located adjacent to Grace Lutheran Church, ch Dr. John F. Harkins has served since 1918, and is ctly across from the campus.

he student program and the campus ministry at n State are integrated with the life of the local parish. Harkins, Pastor Ruths, the students, and the mem- of the congregation seek to keep this functioning. tudent class, taught by the campus pastor, meets each day morning in conjunction with the Sunday church ol. In addition, 130 students have availed themselves "student membership" in Grace Lutheran Church. student becomes an affiliate member who is re- ed at a public service, but whose formal membership he home congregation continues. This membership tures students during their university years in a con- ing and meaningful relation with the Church. The e student attendance of 175 or 200 is indicative of healthy respect of congregation and students for h other.

ast September, the first Sunday freshmen were on pus, the women of Grace Church served a "Kick- Breakfast." One hundred two were in attendance. this very concrete way the new students were aware he interest of Grace Lutheran Church in them.

Occasionally Pastor Ruths preaches in Grace Lutheran Church. Every Sunday he is in the chancel, helping to conduct the service. At least once a month the LSA invites him to speak at the Sunday evening meeting. Throughout the school year, students come to a 6:45 Matins each Wednesday morning. During the Lenten season more than 100 Lutheran students gather at this same time for a service of Holy Communion in Grace Lutheran Church.

Three evenings a week groups of students meet in the center for study courses. New courses are offered each semester. During this year three of the courses dealt with matters of worship, Christian doctrine, and Christian ethics. Dr. Chester T. McNerney, a member of Grace Lutheran Church, and of the School of Education of the University, taught the class in ethics. The enrollment had to be limited because registration exceeded available space.

Decisions Concerning Tomorrow

Questions concerning the choice of a future career are frequently discussed with Pastor Ruths. Dick, a graduate student in electrical engineering, told Pastor Ruths that after a frank evaluation of his own abilities he was sure that he should serve God as a university teacher. Jim thought he was headed for the ministry, but then became convinced that his place was in medicine.

Three graduates of Penn State are now in two Lutheran theological seminaries. After graduating from college, one did a year of research in animal husbandry. Another, formerly a Presbyterian, graduated as a civil engineer, worked for some time in industry, and then entered the seminary. Two other former Penn State students are completing their work in Lutheran colleges; one had been in bacteriology, the other in engineering. They will enter the seminary in the fall.

At the present time there are more students *seriously* interested in agricultural missions than the Board of Foreign Missions has openings. One is a graduate student recently back from Japan. Before his graduation two years ago Bob gave serious thought to the ministry. During his time in service he corresponded with Pastor Ruths about it. Now back, working for his Master's degree, he wants to give himself to missions. A second saw action in Korea. Two others, who want to serve in agricultural missions, are seniors.

As the enrollment at Pennsylvania State University continues to grow, the necessity for additional personnel to carry out this ministry becomes increasingly clear. From the early beginnings under Dr. Harkins, who could care for the students along with his parish, the time has already passed when one full-time campus worker is enough. The Committee for Lutheran Work at The Pennsylvania State University is at present laying plans to place an additional person on the staff this fall.

Perhaps one of the most unique Sunday evening religious broadcasts on the air today is "Lutheran Vespers," conducted by the Rev. Harry R. Gregerson of Sioux Falls, S. Dak., a man who has seen a dream grow from a small acorn into a giant oak. His dream? Bringing the Word of God to as many people as possible by means of radio.

It was in October, 1947, while pastor of the East Side Lutheran Church in Sioux Falls, that Pastor Gregerson became more and more convinced of the value of radio for a large number of people unable to attend the church of their choice. One Sunday evening, while returning from a speaking engagement, he tried to get something of a religious nature on his car radio. It was during

"LUTHERAN VESPERS," THE STORY OF

A Unique Ministry

this time that the thought came to Pastor Gregerson, "Why not a Sunday evening religious broadcast with uplifting music and a message from the Word of God?" Pastor Gregerson prayed and thought much about this matter. It became a reality on Sunday evening, Nov. 23, 1947.

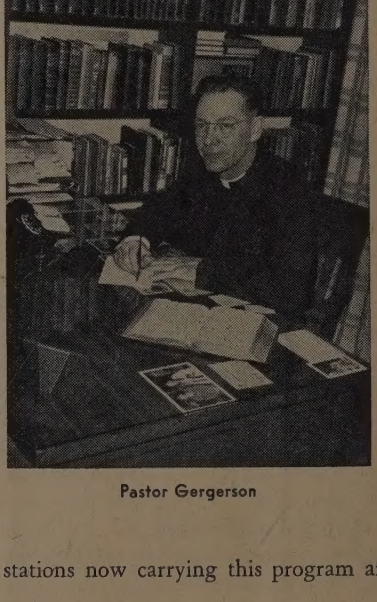
It soon became apparent that "Lutheran Vespers" was a full time assignment for Pastor Gregerson. In 1953 he accepted the call from the Board of Home Missions of The Evangelical Lutheran Church to serve full-time with "Lutheran Vespers."

"Our purpose is simple—we're trying to reach the down-and-out, the unchurched, and the lost souls with the Gospel of Christ," says Pastor Gregerson. "Therefore, we make our message simple, basic, direct, and personal." That the program *does* accomplish its purpose is apparent in the thousands of letters received each year by "Lutheran Vespers." Each of these is answered personally by Pastor Gregerson.

Pastor Gregerson serves as his own radio technician and prepares the actual tape recording in a special studio in his Sioux Falls home. He has his own printing press and prints much of his own stationery and letterheads, thus saving the Church many dollars each year.

Although the cost of radio time and equipment amounts to more than $55,000 per year, the only source of income (aside from Pastor Gregerson's salary, pa by The Evangelical Lutheran Church), has been t faithful listeners who have kept the broadcast on t air through their gifts and memorial donations.

Now Pastor Gregerson tackles his newest dream, "T Chapel in the Hills," to be located in the beautiful Bla Hills of South Dakota. In this chapel, says Pastor Gr erson, thousands of tourists during the summer seas could come for meditation and prayer midst the natu beauty of the Black Hills. It would serve, too, as a n home for "Lutheran Vespers."



Pastor Gergerson

Radio stations now carrying this program are:

Station	City	State	Time	Kilocy
KSOO	Sioux Falls	South Dakota	4:30 p.m.	1
KWLC	Decorah	Iowa	4:30 p.m.	1
KODI	Cody	Wyoming	6:00 p.m.	1
WCAL	Northfield	Minnesota	4:00 p.m.	
WJMC	Rice Lake	Wisconsin	6:30 p.m.	1
WNAX	Yankton	South Dakota	9:30 p.m.	
KFGO	Fargo	North Dakota	9:30 p.m.	
KOA	Denver	Colorado	9:30 p.m.	
HCJB	Quito, Ecuador	Meter Bands	10:30 p.m.	16-19-25-3
WCCO	Minneapolis	Minnesota	10:30 p.m.	

Fortnightly Review

Fredrik A. Schiotz
President, ELC

Whether you may have traveled much or little, it is always good to see faces that remind you of home when you are away from home. This was the welcome that awaited me at the airports in Hongkong, Taiwan, and Japan. In each place a delegation of our missionaries was on hand to wave a greeting as I stepped off the plane.

From the time that I landed at Hongkong until I took off from Tokyo for the trip across the Pacific, 55 hours had elapsed, with ten of those hours consumed in the flights to Taiwan and Tokyo. Yet, there was time for a number of conferences and for a meeting with most of our missionaries in each place.

In Hongkong I saw the new property that has been acquired to house the Theological Seminary, tucked in between the hills with a beautiful view of an arm of the sea below Tao Fang Shan. Students and faculty seemed satisfied that they now have a good workshop.

The visitor to Hongkong will be pleasantly surprised at the large number of apartment houses which the government is erecting for the refugees that have poured in from Communist China. The refugees in Hongkong and in Berlin are mute evidence of the inhumanity of the police states that rule while floating aloft ersatz peace doves.

Hongkong has for a long time required a more adequate downtown church and meeting place. And this need was very much on the minds of the missionaries as I talked with them. Repeated requests have been made of the four Lutheran boards in America who have work in Hongkong for grants for this purpose, but there has been no money for it. Now the Hongkong government has indicated willingness to make available a very valuable piece of land at a greatly reduced price, if the missions will promise to conduct an elementary and middle school. Recently the Executive Committee of the National Lutheran Council listened to an unofficial request from the Joint China Committee that the four American Lutheran boards whether China Plane Funds could be assigned to help in building a downtown church and center. The Executive Committee voted to approve release of the funds for this purpose. This action of the Council was contingent on money being appropriated by the boards as well.

The China Plane Fund is not Lutheran World Action money, but money earned by the plane St. Paul in its several years of operation during the recent Chinese civil war. The fund was originally about $90,000, but has, through interest earnings, grown to about $105,000. It is likely that Dr. Daniel Nelson, who initiated the flights of the plane St. Paul, will be memorialized in this proposed downtown Hongkong project.

There is no place where one will find missionaries more convinced that this is a day of opportunity for the Gospel than in Taiwan. They have found this particularly true in an approach to university students and professors. The morning I was in Taipeh I visited at the railway station with about sixty students who were ready to leave for a long weekend retreat. The plan for the retreat was similar to any comparable meeting in this country, with Bible study the major program item. I have seen and have worked with many student groups during my ministry; but I have never seen a group any more eager, alert, and full of promise than this delegation which I met at the central railway station in Taipeh.

In Japan we are represented by a large delegation of youthful missionaries. Most of them came in from their mission stations in order that we might meet at a luncheon arranged at one of the Tokyo hotels. When I told about the alert interest of Taiwan students in the Christian Gospel, several of the missionaries who work with students assured me that the doors of opportunity are wide open also among Japanese student youth.

In conversations with the missionaries it was encouraging to observe how keenly they follow the work of other departments in the Church at home. While they proclaim Christ to the Japanese, their prayers also ascend for those who serve in America.

When I Needed Him Most

(Continued from page 435)

great for Him. Things had simply been taken out of our hands, and it was time for us to let go, and let Him take over. That moment with Him will always be precious to me. Its inspiration and the strength I gained stayed with me through the difficult days of trying to find a place for Laurie, when we were turned down again and again, for I knew, without the slightest doubt, that He is always by my side. There will always be the deepest kind of ache within me whenever I think of Laurie, but my soul is quieted, and I know that this is God's way. I know that she is one of His dearest little ones, for she can never know any wrong.

Every day hundreds of others are learning that their own precious little ones may never lead a normal life. Probably no one, except those of us who have had the same experience or a similar one, can ever possibly know the feeling a mother or father has at such a time. But He is waiting, with arms open, for us to come to Him, and, if we will let Him, He will give us Peace.

Report on Communist China

R. A. Syr

Questions are constantly being raised about conditions in China and especially about the conditions of the Church under the present Communist regime. The picture is rather confusing because of the reports coming from various so-called Peace Commissions visiting Peking and other areas within the past few months. Many of them come at the expense of the Chinese Communist government and are guests of the government as they make their tours of investigation. Many of the members of these delegations are ignorant of the Chinese language and some seem to be blind to the situation that prevails.

In speaking of China we must remember that there is a segment of the Church that is the "captive Church." This segment is officially recognized by the Communist government as "the Church" and has been thoroughly indoctrinated with Communist teachings and has also been organized for the purpose of Communist propaganda. Naturally for this Church, which may to all intents and purposes be called the official Church, there would be no opposition on the part of the Government.

There is, however, another segment of the Church which we would designate as the true Church of Jesus Christ, which is retaining its full Biblical foundations and basis and which has an evangelical message and missionary purpose. This Church is not under the control of the Chinese Government, and therefore we do not expect the Chinese Communist Government to approve or support it. In fact, from all evidences, it is clear that they do not tolerate it.

In a recent Peace Commission report received from the Spanish Peace Committee, Dr. Jose Girel, chairman of the Commission, said that there was not a religion in China which was persecuted. He further stated that Buddhists and Moslems, Protestants and Catholics, all lived together and reserved their own religious rights.

Another report coming from a Quaker delegation which visited China in October states in the China Bulletin December 5, 1955 issue:

"The six British Quakers who visited China in October have returned. . . . They were in China as guests of the China Peace Committee, but because of their special interest in the Church, this Committee provided them with many opportunities for discussion and worship with Christian groups. Even at Hankow where they had to pass through without a stopover, four Christian leaders were invited to the airport to have lunch with them. . . . According to a statement by Mrs. Rees and Mr. Taylor, churches are functioning normally in the places they visited, with congregations from 50 to 100 or up to 500 in Shanghai and in one or two oth places. Congregations include a good proportion young people. Two hundred churches are open Shanghai, 61 in Hankow, 52 in Canton and 27 Chungking. Some loss in church membership occurr when the new Government came into power, but for t most part it was the 'rice Christians' who left, and the losses have now been made up."

It is rather strange to get such reports when we ha on record a wave of persecution that broke out August last year and also in January of this year. V have names of individuals who during that period ha been put in prison because of their faith and their des to continue proclaiming their faith.

To substantiate the fact of persecution of the Chur we might refer to the arrest of Pastor Wang Ming T of the Christian Church of Peking on August 8, 19 Recent unconfirmed reports indicate that he and l wife have received prison sentences of 15 years ea At the time Pastor Wang Ming Tao was arrested, ni students who had attended Communion Services in l church the previous Sunday, were also apprehend and his assistant was subsequently arrested so that t church was forced to close. Wang Ming Tao was o of the true evangelically minded men of the histo Christian Church that had been unchanged by Co munism. Other reports from the interior of China st that at the same time that these events took place, so of our churches that had been allowed to continue se ices under supervision had also been closed.

We are indebted to Rev. T. I. Lee for some of t above facts which appeared in a recent release on t situation in Communist China.

When the Communist government took over th demanded that the Protestant Church sign a manife which would bind the churches they represented support the Communists that were being promulgat at the time. The number of signatures received w disappointing to the government, says Rev. T. I. Lee

"There were only 417,389 signatures, which he th said was about two-thirds of the whole Protest church body. In other words, Mr. Wu was now sayi that the total membership in the church was only ab 600,000. This was but one of their falsehoods. The oth was the fraudulent signatures used to swell the lists.

There were approximately one million Protestant so in China in 1950. A great percentage of them, probab close to 600,000, have never signed the Manifesto. Th have refused to go along with a movement which th

ew was not of the Lord. We have been made well are of what has happened to pastors, evangelists, ble-women and lay-Christians who have refused to go ng with the movement to bow the knee to Baal."

e know that there is much suffering among some of Christians who are maintaining their evangelical th. The Communist Church has branded them as "rice Christians" because they refused to participate in the Communist controlled Church organization. Our judgment would rather be that this is the firm core of faithful followers of the Lord Jesus Christ who are willing to risk persecutions rather than compromise their faith. We are assured that the Church is still living but that it is living under difficulties. We plead with you to pray much on their behalf.

Mr. Arthur O. Lee Honored

thur O. Lee, who has been associated with St. Olaf llege during nearly half of that institution's existence, ired as business manager on April 1 to accept a posi- n as vice-president with the Lutheran Brotherhood fe Insurance Society. When he arrived on campus as student in 1915, St. Olaf was a hilltop covered with es, a few scattered buildings and 600 students.

Today, after 41 years of growth made possible by the dicated efforts of faculty and administration, and the pport of The Evangelical Lutheran Church, alumni d friends, the campus includes over 180 acres with modern buildings providing up-to-date educational ilities for the present 1,675 students. In 1915, when e came as a student, only 654 men and women had n awarded St. Olaf diplomas. Today, 8,165 are listed graduates.

Mr. Lee, who enrolled as a St. Olaf freshman in the l of 1915, was called into the first World War during sophomore year, returning to finish college and duate in 1920. Before the ink on his diploma had ed, he was appointed assistant business manager and tructor in economics.

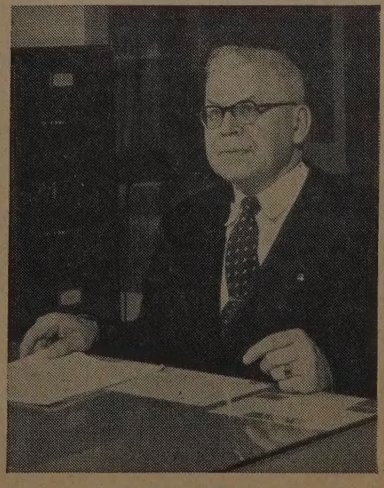
To honor Mr. and Mrs. Lee for their long association th St. Olaf, administration and faculty members ned out at a campus dinner and reception. At the ner, sponsored by the Board of Trustees, he was pre- ted with an engraved watch from college friends, d sat in thoughtful silence while the dinner speaker, well Nelson, chairman of the Board of Trustees, pressed the sentiments of the group. "It is with deep rsonal regret," he began, "that everyone connected h St. Olaf College over the years says goodbye to . Lee. The only bright side of the picture," he added, that even though his official duties are closing, Mr. e will be settling in his new position less than fifty les from his Alma Mater."

Responding to the group, Mr. Lee expressed the feel- s of both himself and his wife in these words: Working here at St. Olaf over the past years has been rivilege few men enjoy. Here I have come to know ntless friends and have been able to be a part of a gram that is a vital arm of the Church. It has not been easy for me to decide to lay down my work at St. Olaf College. I can truly say that it has been a labor of love to work here and see this institution grow from a small college of 600 students to its present size."

Dr. Clemens Granskou, St. Olaf College president, commented on the departure of Mr. Lee, "He leaves a host of friends at St. Olaf who have learned to respect him for his loyalty to the College and his devotion to the cause of Christian higher education. We wish him Godspeed in his new position as vice-president with the Lutheran Brotherhood Life Insurance Society."

During his long-time residence in Northfield, Mr. Lee was closely associated with the civic and government interests of the community. He served for six years as a member of the city council, and from 1932 to 1936 held office as mayor of Northfield. Since 1950, Mr. Lee has been a director of the Minnesota Institute of Governmental Research, and until recently he headed the Civil Defense efforts of the Northfield area.

In his new position with the Lutheran Brotherhood Life Insurance Society, Mr. Lee, who has been a director of the firm since 1947, will assume duties as a vice-president over the department which supervises church loans.



Mr. Arthur O. Lee

The Peril of the Ordinary

Harold B. Kildahl, Jr.

THE FOURTH SUNDAY AFTER EASTER

April 29, 1956

Text: John 16:5-15

What have you been doing since?" asked Moody of Wilfred Grenfell after Grenfell expressed his thanks to Moody for the conversion he had experienced eleven years before. "What have you been doing since?" Therein lies the suggestion of the peril of the ordinary.

Our Lord has said: "He will guide you into all truth." This was Christ's way of saying that Christians can not expect to depend on their own intellects, their own powers, their own capacities, and still come away with the victory banner. Quite the contrary. Christians, if they shall realize the high expectations of the Lord, must hear, heed, and hearken to the voice of the Holy Spirit and be thus charged with the powers of heaven and the capacities of the spirit for the accomplishment of the divine command. In other words, Christ was actually saying, "Get out beyond the ordinary, get into the deeper water where you can swim with confidence."

We wonder why the progress of the Church is slow. We wonder why the mission fields do not blossom "like the rose." We wonder why the Church is divided and at odds with other segments, and we wonder why the Church to which we belong is "not on fire." Look no more—for the answer lies within the words that you have heard from Holy Writ—"He will guide you into all truth." To which we must add—"if you will."

What have you been doing since? Since the day of your confirmation? Since the day of your responsible adult Christian life? Since the day you accepted the Savior? What have you been doing since? It's a fair question, of course, for the simple fact of the matter is, if you have been cultivating the truth, yielding your mind and heart and spirit to the Holy Spirit of God, daring to believe great things and to endeavor great things, you will have gone beyond the ordinary. But the peril is present, and it is simply this—to let life be lived at its usual pace, its routine social requirements, its minimum level of responsibility. The peril is that the Spirit be stifled.

Friend—I do thee no harm—but this must be said: The ordinary folks are those who retard the work, the progress, the accomplishment of the Church. They have succumbed to the peril. If you would hasten the day of the victory banner, avoid the plague, the peril of the ordinary and piously conclude: "Let us pray." Amen.

Ministry of Music

Oscar R. Overl

A remark was heard at a junior choir rehearsal r cently that started another chain reaction. A child mem ber expressed the elation of the group over the fact th their pastor had "sat in" at their previous rehearsal, an had even volunteered a few words of appreciation an encouragement.

It may seem cruel to suggest that our overschedul pastors should take time to visit the routines of t junior choir in such a fashion. But if it could be do at intervals, evidently the impressions made would significant indeed. The members of this choir were st in rapturous mood because of the visit of their pastor week or two earlier. Obviously they felt they had be deeply honored; and they got a new concept of the i portance of being active, growing, young church mem bers. Choir work took on a new meaning. The directo too, felt the upsurge of interest and cooperation.

It happened in this church, and may be true in ma other places, that the children of the junior choir a hardly ever got into close contact with their past Because of schedules their paths rarely crossed. To ha him step right into their rehearsal room and actua chat with them—take a personal interest in their singin their methods of mastering a new song, their faithf attendance and splendid use of God-given talents—th human touches had impressed the minds and hearts these young singers more than words can fathom. new relationship had been achieved. They suddenly re ized that the pastor recognized them and that they w together seeking to be God's spokesmen.

Perhaps this incident could be enlarged to inclu occasional visits by other adult members of the cong gation. Surely, recognition by the elders, by the offici of the congregation, will always have stimulating effe on the work that is being done. Whether we are aw of it or not, as adults we throw our shadows and silen upon our environment, as well as our cheer, encoura ment, and optimistic faith. The young onlookers h their absorbing way of grasping our mien and demean They are sensitive microphones which register the v rays of our personalities as we pass by.

If we stopped once in a while to let our brigh lights shine, the motors of the congregation might p up much needed momentum. The local kingdom wo might regain its radiance and attract the outside wor The singers in the junior choir might have higher ov tones to lift our souls at the next service.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FIFTH SUNDAY AFTER EASTER

e Epistle: James 1:22-27 **The Gospel: John 16:23-28**

Monday, April 30
WHAT AM I SAYING?
Read James 1:22-27

f any one think he is religious, and s not bridle his tongue but deceives heart, this man's religion is vain.

What a Christian says must agree with at he believes. That is what James is king clear in this passage. By our rds we are known. Our speech gives away. Peter was told that his speech rayed him. Anyone could tell he was m Galilee. Under those circumstances meant that he was connected with us. Our speech must agree with our ristian faith.

Now then, let me ask myself, What am aying? Is my tongue loose and un-lled so that I am careless with my rds? If so I am talking myself and ers into all manner of trouble and I talking myself right out of my Chris-ity.

Let's be careful with our words. Let use the right word at the right time l in the right way. Speak the truth in e. Be kind, tender, and loving.

Teach me, O God, to use my tongue ely. By my words I would glorify ee and bring cheer to a cheerless world. en.

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Tuesday, May 1
FOR A WHILE
Read Luke 18:1-8

"For a while he refused. . . ."

How unkind of God! Isn't this what we say when we have prayed for something and there is no answer? Isn't this the way we are apt to feel when for years we have been awaiting the answer to a prayer and still there is no reply? "For a while he refused."

Why? Is it because God likes to see people suffer? Does He let great wrongs stay that way just to see what we are going to do about it?

Christians who have learned to trust in God know the answer. Prayer would not be prayer if the minute we opened our eyes and unfolded our hands the answer would be there. That wouldn't require faith any longer. God has His reasons for asking those who pray to wrestle in prayer.

Christians also know that the term, "after a while" has to do with God's own good time. That does not necessarily mean in the Christian's lifetime. It may be after life is past. Keep praying. God hears and He will answer.

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Wednesday, May 2
THE SAME CHRIST
Read Hebrews 7:18-25

Consequently he is able for all time to save those who draw near to God through him, since he always lives to make intercession for them.

There is no other name under heaven whereby we can be saved than by the name of Jesus Christ, the Savior. How good this is! Amidst all the change in this world, all the improvements, all the "better methods," new "systems" on every hand, the way of salvation remains ever the same. There are no new discoveries to be made in the way to God. Jesus, who said, "I am the way, the truth, and the life," is and always will be the means of salvation. There are no further additions, no new suggestions, no more details forthcoming. The only new discovery that the unsaved need to have made for them is the discovery of this old, old truth that the way to peace with God is through the Lord Jesus.

Thank God that in Christ each of us has a Priest through Whom we may draw near to God, and Who prays for us.

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Thursday, May 3
"CALLING FOR YOU"
Read John 11:28-29

'The Teacher is here and is calling for t.' And when she heard it, she rose ckly and went to him.

Mary was happy to hear this announce-nt. That is clear from the ready re-nse she made. She was full of sorrow. brother Lazarus had died. Only One ld bring the comfort she needed. Only us had the power to bring light to el the gloom.

Jesus knew her need, just as He knows needs of all His own. Anxious to be help He called for her. What a com-ting fact this is! Our Lord is never away. He stands ready always to be h His own. Not always does He wait the cry of the suffering. Sometimes He es and taps us on the shoulder, so to ak, and says, "Be of good cheer."

There are no real burdens that can be ne alone. They need not be if we eve in Christ. When trouble comes n for the voice of Jesus. He knows He cares. And His presence lifts the den and makes the impossible possible.

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Friday, May 4
MUTUAL HELP
Read James 5:16-20

Therefore confess your sins to one another, and pray for one another, that you may be healed.

There are many pastors who know that without the prayers of their people they could not carry out their high assignment. There are many sons and daughters who, whether they know it or not, would walk in deep peril if it were not for the ardent prayers of their parents. Prayer for the sake of others is a very important thing.

There is no such thing as making it all by yourself. It is not possible to be a Christian all by yourself. You don't move into a corner and hang onto it. If you try that you will lose your Christianity. The plain truth is that faith is something to share.

Keep giving your faith to others. Confess that you are guilty of sin and stand in the need of God's grace. Personal sins need not be described in detail to others, but sinfulness must be admitted. Admit your reliance on God's mercy. Pray for yourself *and* others. It's Christian!

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Saturday, May 5
SAY OR PRAY?
Read Matthew 6:5-13

"Pray then like this: Our Father who art in heaven, Hallowed be thy name."

There likely is no such person as a Christian who does not know the Lord's Prayer from memory. Some people are not able to quote Bible passages or recite the Creed, but they are able to say the Lord's Prayer. In fact, they may be able to say it while their mind is on something else.

The danger all of us face is that we are parrots instead of people dependent upon our Heavenly Father. Merely saying a series of words as, for instance, the Lord's Prayer, is something quite different than praying it. God is not reached or touched by babbling.

Prayer is a heart to heart conversation with God. It is not the "heaping up of empty phrases," nor is prayer heard by God simply because it consists of "many words," or beautiful words. Prayer is prayer when it wells up from the heart.

Teach me to pray, O God. I need the vital contact that sincere conversation with Thee will bring. Amen.

Toward the General Convention

CONVENTION RESOLUTIONS

The following Resolutions are being submitted to the General Convention by the various major boards of The Evangelical Lutheran Church. Resolutions appearing here are only those which require special advance thought and study by the Church.

From the Church Council

(Continued from last week)

V. Clergy Roster Appendix

WHEREAS, Resolution XIII passed by the 1954 Convention of the Church permits continuation of names on the Clergy Roster "only as long as they serve parishes of the church body, agencies, activities, or institutions of the church body or segments of the church body, or in such non-synodical or inter-synodical Lutheran agencies and other activities or institutions as have been officially recognized for this purpose by vote of the Church Council on application through the president of the church body; and

WHEREAS, In the past, removal of names from the Clergy Roster has often been identified with unfrocking;

BE IT RESOLVED,

(1) That an Appendix to the regular Clergy Roster be published, to be identified as follows:

"Men Not Currently Engaged in Pastoral Service

"The following are not listed on the official Clergy Roster because they are not currently engaged in pastoral service to which they have been called by a congregation, board, institution, or agency of The Evangelical Lutheran Church or segments thereof, or by an inter-synodical or non-synodical agency approved for Clergy Roster purposes, according to the resolution of the Church.

"However, they are eligible for calls and for re-entry upon the Clergy Roster when they return to pastoral service as a result of acceptance of a call which is in accordance with the regulations of the Church."

(2) That the Appendix be reviewed annually by the Church Council so that those who have expressed an intention not to return to pastoral service; or who have become incapacitated; or who are deemed to require colloquium before reinstatement may be removed from the appended list of men eligible for call.

VI. Calls for Seminary Seniors

WHEREAS, The present system of calling seminary seniors has seemed to work out to the disadvantage of some districts; and

WHEREAS, This matter has been given careful study in joint meetings of the Council of District Presidents and the Seminary Faculty;

The Church Council has adopted the following resolutions concerning the calling of Seminary Seniors:

(1) That at the close of colloquium the district presidents and the Seminary Faculty meet jointly to counsel concerning the recommendation of seminary seniors to congregations; the Council of District Presidents to make the specific recommendations, taking into account the needs of various districts;

(2) That calls to seminary seniors be sent in care of the president of the seminary to be placed in the hands of the seniors at a specified date to be agreed on at a later joint meeting of the Council of District Presidents and the Seminary Faculty;

(3) That no senior shall be recommended to more than one congregation at a time. In the event that he declines a call, the president of the Church, in cognizance of the needs of the various districts, shall assign him to a district where his name may be submitted to a congregation by the district president.

BE IT RESOLVED, That the Church receive this action of the Church Council as information to be noted in the Minutes of the Convention.

The Board of Charities

Red Wing Seminary Memorial Homes

WHEREAS, In the course of events it has developed that the needs of the program serving aged people at Red Wing, Minn., can best be served as an Evangelical Lutheran Church owned project (rather than an inter-synodical, private, church-related corporation);

BE IT RESOLVED, That the action of the 1954 Evangelical Lutheran Church Convention, pertaining to the Red Wing Seminary Memorial Homes (with cottages at Red Wing and Kenyon, Minn.), be hereby rescinded.

The Board of Education

Luther Theological Seminary, St. Paul

I. Faculty Nominations

Pursuant to action taken in a joint meeting by the Church Council, the faculty of Luther Theological Seminary, St. Paul, and the Board of Christian Education on February 1956, be it

RESOLVED, That the Reverend Arndt L. Halvorson be elected to the Chair of Homiletics at Luther Theological Seminary; and be it

RESOLVED further, That the Reverend Fredric M. Nor be elected Professor of Practical Theology; and be it

RESOLVED further, That Professor Gerhard Frost be elected Professor of Theology.

II. Amendment to Bylaws

WHEREAS, A joint meeting of the Church Council, the Board of Christian Education, and the Seminary Faculty has proposed that the Bylaws of the Constitution of Luther Theological Seminary, St. Paul, be amended: Therefore be it

RESOLVED, That the Church approve the two following proposed amendments:

(1) By adding a new Section 4 to Article II of the Bylaws read as follows: "Permanent theological professors may nominated and elected with the rank of associate professor and such associate professors shall be members of e faculty. However, elevation to the rank of full professor all again require nomination and election according to e prescribed procedure, but failure of election to full ofessorship shall not of itself affect the status of the minee as associate professor."

(2) By adding a new Section 5, to Article II of the laws to read as follows: "Assistant professors and visiting turers may be appointed by the president of the seminary th the approval and consent of the Board of Christian ducation and the Church Council.

"Such assistant professors and visiting lecturers shall not ve permanent tenure."

alifornia College

WHEREAS, The need for a Lutheran college in southern alifornia is constantly becoming more evident and the terest in the project and demand for action are steadily creasing; and

WHEREAS, The Board of Trustees of The Evangelical utheran Church, at the request of the Board of Christian ducation, has included in the Forward Phase of the proosed budget for 1957-58 an item of $50,000 for the develoment of this project; and

WHEREAS, At least one other Lutheran body has already ken similar action: Therefore be it

RESOLVED, That The Evangelical Lutheran Church give ery possible encouragement to those seeking to further is project and urge that the undertaking, as far as possible, developed co-operatively on a Lutheran inter-synodical asis.

ADVANCE REGISTRATION REPORT

On April 16 advance registrations for lay delegates taled 489, somewhat less than half the anticipated repsentation. At the 1954 General Convention, 1,094 lay legates were registered. It is obvious, therefore, that any lay delegates have not returned their registration d fare refund cards to the General Secretary. This ould be done at once. Registration and equalization rds for pastors are being prepared in advance in the eneral Secretary's office. This new procedure will pedite the process considerably. The major hotels are ling up rapidly, so housing arrangements should be ade immediately.

POSTPONE THE MERGER

(The Rev.) Arthur H. Johnshoy
Lake Preston, South Dakota

would like to see the ELC decide that the final vote n the merger be postponed at least until June of 1958, nd that the Church Councils of the participating bodies e urged to arrange for joint conferences of any interested persons from the merging Churches (with the Lutheran Free Church members invited to be along), to be held in all of the districts, at which the World Council of Churches issue be discussed—these conferences to be held in the fall of 1956, and during 1957, as many in each district as those attending may feel to be necessary.

In the recently published Twenty-Fifth Anniversary booklet of the ALC we have these words on page four: "In August 1926, Iowa declared itself ready to merge and asked that in 1928 all three Synods hold their meetings at the same place. But in the meantime a discussion arose concerning the wording of that portion of the confessional paragraph which pertained to the inerrancy of the Scriptures. This debate prevented the merger in 1928, and it was not until 1930 that the dream was finally achieved." So we see that the idea of postponing a merger to allow for consideration of an important issue is not new to the ALC. This leads me to believe that the ALC would graciously consent to a postponement of the present merger in order that many in the ELC may have more opportunity to consider the World Council issue. (Such a postponement would also give the Lutheran Free Church some time to reconsider their action on the merger, if they should desire to do so.)

Concerning the ELC's procedure in deciding important issues, a LUTHERAN HERALD editorial for March 6, 1956, says: "Let ample information be made available, and let it be made available so early that there is time for all the people of the Church to acquaint themselves with the issues at stake. Let there be ample discussion in the congregations, circuits, districts, and pastoral conferences. Then let the delegates to the Biennial Convention debate and consider and arrive at their decision. With us it has always worked, and we are sure that it will in relation to the crucial issues of 1956."

If we shall apply to the crucial WCC issue this excellent summary of procedure, it is virtually imperative that the final vote on the merger be postponed for the following reason: that the ELC was not informed on the Union Committee's suggested present disposition of the WCC issue until about the last of January when the Committee's report was ready for distribution, and four and a half months seems insufficient time for ample study and discussion—especially when these months include the busy Lenten and Easter season. The above method "has always worked." This leads me to believe that the ALC would also graciously consent to a postponement of the final vote on merger for at least two years.

Careful plans have been made in other areas of concern that there might be a union without interruption in the work of the Church. It would be unfortunate if there should have to be an interruption in the merged Church's work later because of the WCC.

Lutherans at Evanston

(The Rev.) Gabriel Twe
Chicago, Illin

When the Second General Assembly of the World Council of Churches met in Evanston, Ill., in the fall of 1954, many observers were surprised at the prominence of Lutheran participation. That Lutheran bishops and theologians were there in considerable numbers surprised no one, but the extent of Lutheran influence did. It was far greater than had been anticipated even though Lutherans had had a leading part in the Ecumenical Movement from its very inception. Those of us who were privileged to visit the sessions of the Assembly and to mingle freely with the delegates and visitors in the corridors and on the grounds were struck by the fact that these people were both puzzled and intrigued by the positions taken by Lutheran spokesmen. Questions like these were being asked: "Why are Lutherans so incurably conservative, so insistent on adhering to their own confessions?" "How can the Lutherans participate in the Ecumenical Movement at all when they continue to assert the correctness and relevance of their own confessions which often are at sharp variance with the teachings of the other Churches?"

It cannot be denied that the overwhelming impact of the Lutheran witness at Evanston was in the direction of a conservative theology. The firm position taken by Dr. Edmund Schlink on the doctrine of the Second Coming of Christ, the end of the world, the final judgment, and the consummation of the Kingdom of God in glory created a real sensation. Protestant liberals could hardly believe their own ears. They had taken for granted that Lutherans are conservative, but they had not expected anything quite so uncompromising.

It would be naive to claim that all the participating Lutherans at the Evanston Assembly belonged to one school of thought, namely, that of a strict confessionalism. It is only fair to state that there were dissident voices among them. This is not at all surprising when one bears in mind that Lutheranism is a spiritual movement in history, complex and variegated to a baffling degree, made up of many national Churches, synods, conferences, councils. It has steadfastly refused to submit to rigid unification in church polity or organization. Some diversity of theological expression is, therefore, inevitable within the Lutheran family. But, on the whole, the witness of Lutherans at Evanston was unmistakably and convincingly conservative.

There are those who ask, "How can Lutherans participate in the Ecumenical Movement and belong to the World Council of Churches if, at the same time, they insist on an uncompromising loyalty to their own confessions?" The question is fair and is deserving of a courteous answer: The Lutheran Churches have never claimed ecclesiastical infallibility for themselves. L ther's much misunderstood doctrine of the Invisi Church has saved his followers from making the aw some claim that their Church and theirs alone may considered the True Church. They insist that Church of Christ is found wherever the Gospel preached in its purity and the Sacraments rightly ministered. Any well informed boy or girl preparing f Confirmation knows that the True Church of Chr is the Communion of Saints or true believers. T Visible Church, organized for Christian worship a service, usually includes in its membership true believe and hypocrites. Because of their emphasis on the reali of the Invisible Church, Lutherans have much less d ficulty in participating in the Ecumenical Moveme than do some of the other Churches, notably those wh identify their own denomination with the Church Jesus Christ (the Greek Orthodox Churches) or wh insist on apostolic succession for their ministers.

An attitude of restraint and patience has happily bee characteristic of the Lutheran approach to the Ecume ical Movement. This attitude grows out of a convictio that churches as well as individuals need to confess the sins, and that the one thing that really matters is th freedom to preach the unadulterated Gospel—that ma is justified by faith in Christ. That which Lutheran fear above all else is a false Gospel which brings human works as a means to salvation. According to th Augsburg Confession, this insight is the very heart the Gospel. It is the proclamation of this faith whic makes a Church into the Church of Jesus Christ.

Only in so far as the Churches agree on this centr principle can there be any unity among them. Th explains why Lutherans can be so tolerant of differenc in the visible organization of the Churches and yet uncompromising on that which is the heart of the fait namely, Christ Alone, Grace Alone, the Word Alon In spite of inner diversity the Lutherans have stea fastly adhered to this basic confession: Justification b faith in Jesus Christ. Wherever this testimony to Jes Christ as the Son of God is made, there is the authent voice of the Church. Whoever lives by this faith h grasped the heart of the Gospel; whoever denies it h really repudiated the Gospel. It is at this central poi that Lutherans will countenance no doctrinal compr mise of any kind.

The many distinguished Lutheran leaders who pa ticipated in the Evanston Assembly did so in the gla conviction that they were giving witness to their eva gelical faith. Well might they rejoice, for their voic

ere heard throughout the earth. It really would have en a pity had they chosen to be silent.

The Lutherans were convinced, as were serious think- s of other denominations, that we stand at one of the ajor turning points in history. Consequently, they ok part in the deliberations at Evanston, not in an titude of smugness and proud self-sufficiency as if say, "Let the whole world become like unto us and l will be well," but they came humbly, asking the help other Christian brethren in wrestling with the enor- ous problems that are convulsing the world. They me, not to compromise their faith or to water down eir theology, but to confess their sins and reorientate eir outlook and attitude so as better to fashion the hurch into an instrument for the fulfillment of God's rpose.

A MATTER OF CONSCIENCE

(The Rev.) Oliver L. Jones
Baker, Montana

Whatever the motivation of those responsible, the fact the matter is that those who voted against WCC embership in 1948 as a matter of conscience and are so sincerely in favor of the proposed union have been alt with in a cruel way by the provision that the w synod be a member of the WCC. Why force a rge segment of our synod to compromise their con- ctions or vote against a merger they favor? A squeeze ay in which many now find themselves as a result the arrangement provided in Article X., Section 2, n hardly be thought of as other than the lack of hristian consideration. Certainly the consciences of others in the faith are to be held dearer than synodical ions. The Martin Luther film reminded us since the st discussion of the World Council in 1948 (if Roland ainton's book, "Here I Stand," did not), that Luther uld not go against conscience. As a result many of s have been simple enough to be led toward a deeper spect for conscience. In line with this point of view, respectfully request plain answers to the following uestions from the leadership of synod.

(1) Is the leadership of synod aware that a segment the ELC voted against membership in the WCC in 48 as a matter of conscience and that said issue is ill a matter of conscience for that segment?

(2) Is it believed that because Article X., Section 2, ovides for only a two-year period of membership in e WCC before said membership is reviewed and ted upon again an effective salve has been thereby ovided for the consciences of those who are opposed WCC membership? Is it believed that because the mpromise of conscience is to be of comparatively short duration that the effect will be less disastrous on the consciences and integrity of the persons involved?

(3) Does the leadership of synod believe that a two-year membership in the WCC will not to some degree prejudice in advance this issue against those who oppose said membership?

The great principle involved here is respect of conscience. Whose conscience? That of our brothers who feel bound by the Word of God in this matter. Those who have favored WCC membership have not claimed that the Word of God enjoined WCC membership upon the ELC or the proposed synod. Their argument in favor of accepting WCC at this time has been based on expediency rather than the Word of God. Will the new synod that is formed be worth having if we have to trample on the conscience of a goodly portion of the ELC in order to get it?

Those who believe that the WCC issue belongs to the adiaphora (i.e., things neither commanded nor forbidden in God's Word), will, I trust, remember that fellow Christians should not be asked to take orders by majority vote from other men, be they few or many, as binding their conscience. If adiaphora it is to some, even so the matter should not be settled among Christians by compulsion or coercion but through mutual consent according to love. The convention has an opportunity to become a great convention by steadfastly refraining from all coercion of conscience although the cost of such greatness be high in temporal considerations —i.e., delay of the proposed union for a few short years.

THE NAME AGAIN

. . . I suggest, prayerfully, "Lutheran Evangelical Church."

J. G. Olson
Madelia, Minn.

. . . The proposed name will be abbreviated to TALC, and immediately we become identified with a chalky mineral. . . . How much firmer a base will we not have to stand on if we include in the name of the new Church the word "evangelical." I propose "Lutheran United Evangelical Church."

Prof. N. C. Renslo
Seguin, Texas

Last Sunday I was privileged to take part in an ordination service in an ALC church. As we talked before the service, the ALC men (among them a Wartburg Seminary professor and a former New Guinea missionary) expressed surprise and dismay at the retention of the name "American." They all agreed that they had hoped to be rid of the name in the new Church. . . . Why not UELC—or just plain ELC?

(The Rev.) Howard C. Gravrock
Kiester, Minn.

Here and There on the Christian Front

Edited by Raymond M. Ols

CHURCHES . . . AND BOYCOTTS AND THE THIRD COMMANDMENT

Bishop George J. Rehring of the Toledo (Ohio) Roman Catholic Diocese has urged people of that diocese not to patronize grocery stores which are making plans for business on Sunday. In a pastoral letter he declared that "people intent upon keeping the Sabbath holy may find themselves helpless in closing stores on Sundays, but they can and certainly must do their part by denying them business." By mid-April nearly all of the larger grocery stores in the Toledo area may be open on Sundays.

Baptists in Minneapolis and St. Paul have been asked by their pastors to impose a seven-day-a-week boycott on any supermarkets which open for Sunday business. A resolution adopted by the Baptist pastors said, "Our American tradition of a work-free Sunday, except where vital to the community life, is a great encouragement to spiritual development. The breakdown of this tradition would greatly discourage and hinder church attendance."

SUCCESS FOR "COMBAT" UNIT

Officials of the inter-religious Council on Movies, Books, Audio and Television (COMBAT) in Wauwatosa, Wisconsin (suburb of Milwaukee) reported "nearly 100 per cent" cooperation in a weekend drive to rid magazine racks and newsstands of objectionable literature. Cards were distributed to 28 stores pledging proprietors not to sell books or magazines they would not be willing to have their own sons or daughters read.

All but five of the store owners signed the cards and put them on display in their places of business, a COMBAT spokesman said. He added that others are expected to follow suit but "apparently just haven't gotten around to it yet."

The Wauwatosa COMBAT is a counterpart of a similar group formed some time ago at Green Bay, Wisconsin. A total of 56 churches, civic groups, parent-teacher clubs, and fraternal lodges are represented in the unit.

PUBLISH JEWISH STUDY OF NEW TESTAMENT

RNS Photo

Dr. Samuel Sandmel of Hebrew Union College-Jewish Institute of Religion in Cincinn (left) discusses his new book, "A Jewish Understanding of the New Testament," with Christian colleague, the Rev. Alan J. Pickering, a graduate student at the college. T book, published by Hebrew Union College Press, is the first study of the New Testame from a Jewish point of view ever undertaken by an American Jewish scholar. Dr. Sandm an ordained rabbi, is professor of Bible and Hellenistic literature at the seminary. He the first person of the Jewish faith in this country to receive a doctorate in New Testame literature.

NEW DISCOVERIES RELATED TO DEAD SEA SCROLLS

Israeli archeologists have unearthed a piece of pottery and a strip of papyrus at newly-excavated ruins of King Herod's palace which may help confirm the date of the famous Dead Sea scrolls found at Qumran in 1947 and later. The new discovery was made at Massada, the ancient Jewish rock fortress overlooking the southwestern shores of the Dead Sea, by a joint expedition from the Hebrew University, the Israeli government's department of antiquities, and the Israeli Exploration Society.

As the new discoveries are definitely dated prior to the year 73, when Massada was destroyed by the Romans during their war against the Jews, they help to fix the date of the Dead Sea scrolls, which most scholars believe were written about 2,000 years ago. The excavators also found a number of well-preserved walls belonging to the courtyard of Herod's palace. Fi ly plastered and richly decorated w panels of colored flowers and plan they are similar to the walls of Po peii, ancient Italian city destroyed the eruption of Vesuvius in A.D. 7 In another part of the palace an a mory and food stores were discover all exactly as described by Joseph Flavius, historian of the Jewish-Roma war.

RELIGION AND MENTAL HEALTH

Formation of the National Acade of Religion and Mental Health h been announced by Dr. Kenneth Appel, president of the board of tru tees. The new academy, first of kind, will sponsor research into t relationship between mental health a religion "or the absence of religion It will also seek to develop departmen of mental hygiene in theological sem naries.

Academy officials and members its advisory council include Protestan Roman Catholic, and Jewish clerg men, and psychiatrists and psychol

ts who hold chairs at various uni-sities.

Dr. Appel said that three years of ferences with psychiatrists, theolo-ns, cultural anthropologists, sociolo-ts, and psychologists preceded the anization of the academy. "In our ntry religion more than any other titution has established moral pat-ns for behavior and has sought to intain these patterns," he told news-n. "The influence of religious ups in shaping attitudes cannot be restimated. Religious leaders en-htened with knowledge from other fessions engaged in studying and moting mental health can make a nificant contribution to the mental lth of the country."

The Rev. George C. Anderson, as-iate chaplain at St. Luke's hospital New York, said that clergymen lightened with mental health con-ts can be a powerful weapon in nbating and preventing mental ill-s." "By teaching and fostering lthy emotional attitudes and dimin-ing an irrational sense of guilt that derlies some mental disease they can ke the greatest contribution of any up of our society," he said.

OMPROMISE OR NIEMOELLER

astor Martin Niemoeller was re-rted to have accepted an invitation to resume membership in the Council of the Evangelical Church in Germany (EKID) and to be in charge of its ecumenical work. He resigned from the top Evangelical body last November because of criticism against EKID's Foreign Office which he headed. At the recent session of the EKID Council in Hannover, which discussed a long-planned reorganization of the Foreign Office, it was agreed that Pastor Niemoeller would resign as head of that body.

According to the reports, the Council's compromise suggestion came from the ranks of his friends. Pastor Niemoeller was said to have accepted the plan as being in the best interests of the Evangelical Church in Germany "after overcoming substantial scruples." His final decision, apparently, was based on the hope that the future composition of the Foreign Office would guarantee good cooperation from the main groups within EKID. These are the United Evangelical Church in Germany (VELKD) and the Evangelical Union Church.

Lutheran leaders have been pressing for a more adequate representation of the VELKD in the Foreign Office and a change in its policies. They claim Lutheran interests have not been properly protected. Union Church leaders, rejecting the Lutheran criticism, asked the EKID Council to safeguard the interests of their Church in any Foreign Office reorganization.

NEGRO, WHITE CONGREGATIONS TO MERGE

RNS Photo

Rectors of two Episcopal congregations in Maywood, Illinois, one Negro and the other white, scheduled to merge the first Sunday after Easter, shake hands outside the Church of the Holy Communion. They are: The Rev. Kenneth S. Curry of St. Simon the Cyrenian Episcopal Church (Negro); and the Rev. John H. Tredrea of the Holy Communion Church. St. Simon's will close after the merger and the Negro church members will become members of the other.

WORTHY OF NOTE . . .

President Eisenhower told a news conference that the clergy of the South have a role to play in getting the process of desegregation under way and keeping it going. He made his comment when asked if he had any plans to mobilize religious or other leaders of the South behind his recent appeal for moderation with progress on the racial issue. . . . Christians in the North should not think of the race question or specific acts of discrimination and segregation as problems "peculiar to the South," according to a statement by the Christian Social relations department of the Protestant Council of the City of New York. . . . A corps of 20 white and Negro leaders from all parts of West Virginia was organized to help communities throughout the state bring about integration in schools, churches, and other fields in a "peaceful Christian way." It was formed as a "pilot project in human relations."

THE FAMILY ATTENDS CHURCH

RNS Photo

and Mrs. Elmer DeGolier of Brooton, N. Y., and their 20 children, believed to be erica's largest living family, attended services in Marble Collegiate Reformed Church New York. The Rev. Eugene McKinley Pierce, assistant pastor, is shown with the group.

Schools and Colleges

Edited by the Division of Higher Educat

DR. SIGVART HOFLAND OF LUTHER DIES

Dr. Sigvart A. Hofland, 66, professor of music and composer in residence at Luther College, suffered a fatal heart attack March 13 at his home in Decorah, Iowa.

A college memorial service for Dr. Hofland was held in C. K. Preus auditorium during the regular chapel exercises on March 15.

Dr. Hofland came to Luther College in 1942. When Dr. Carlo A. Sperati retired in 1943, Dr. Hofland became director of the Luther College Concert Band. He served in this capacity until 1947. In the years following he continued in teaching and devoted time to composing and arranging.

In 1953 Dr. Hofland composed a cantata, "Thee God We Praise," for the centennial observance of the founding of the Norwegian Synod. This was performed by the Luther College choir directed by Prof. Weston H. Noble.

Dr. Hofland is survived by his wife and two children.

RICHARD SOLBERG TO RETURN TO AUGUSTANA

The re-appointment of Richard W. Solberg to the history department of Augustana College, Sioux Falls, is announced by Dr. L. M. Stavig, president. Dr. Solberg will become head of the department in September, 1956.

Professor Leslie Thomas who has been teaching American history for the past two terms will return to the University of Wisconsin next year to undertake work leading to the completion of his doctor's degree.

Solberg will be returning to the Augustana campus after a three years' absence. During that time he served as senior representative of the Lutheran World Federation for all of Germany with headquarters in Berlin. He was the official point of contact with the church of both East and West Germany.

Dr. Solberg joined the Augustana faculty in 1945. In 1949-50 he served as religious affairs adviser for the United States government in Germany, living in West Germany and for six months in Berlin. He returned to Augustana in 1950 and remained on the faculty until 1953 when he accepted the position with the Lutheran World Federation.

CAMPUS NEWS NOTES

The seventh annual Parish Educational Workshop was held on the campus of *St. Olaf College* the first four Monday evenings in April. Sunday school teachers, parish workers, and youth leaders in the Northfield area were invited to attend the workshop which was planned in cooperation with the ELC Department of Christian Education. The lectures on the theme, "The Teacher," were designed to improve methods of Christian instruction in the Sunday school, church school, and other church organizations.

* * *

The physics department of *Concordia College* in Moorhead was recently given a photographic enlarger by Mr. C. A. Running of Fargo, N. Dak. The enlarger which is valued at $275 will be placed in the new dark room and will be used by the optics classes.

* * *

Officials at *Augustana College* in Sioux Falls, S. Dak., have announced that the school has received gifts from several corporations as a part of the increasing trend of industry to lend support to private education. Donors include Time Inc., Addressograph-Multigraph Corporation, National Biscuit Company, Massachusetts Mutual Life Insurance Company and Socony Mobile Oil Company, Inc.

Augustana is the founder and a member of the South Dakota Foundation of Private Colleges which is seeking support from industries interested in education.

* * *

The *Pacific Lutheran College* basketball team won the Evergreen Conference basketball championship with a record of 15 wins and three losses. Their season's record stands at 21 wins and five losses. The "Lutes" shared the conference crown last year with Whitworth.

John Mason Brown, famous auth lecturer, and critic, and contribut editor of the "Saturday Review," is Hill Family Foundation Lecturer *St. Olaf College*. Mr. Brown, who been called America's "Minister Cultural Affairs," is giving six lect this month on the over-all title, "D matic Approach to Reality."

The dates and topics of Mr. Brow lectures, which are being given in Memorial Chapel, are as follo April 9, "The Writer in the Mod World"; April 16, "Problems of C cism and Critics"; April 18, " Drama's Great Divide: Ibsen vs. Ch hov"; April 23, "The Shadow Cast Shaw"; April 30, "Our Changing T atre"; and May 7, "The Tragic C cept."

* * *

Prof. David T. Nelson, chairman the English department at Luther C lege, has translated and edited "T Diary of Elisabeth Koren," wife of pioneer pastor at Washington Prai Iowa. The book was recently publish by the Norwegian-American Histori Association.

This complete translation of original diary and letters written Mrs. Koren in 1853-55 comprises pages. Extracts from the diary w first published in the original Nor gian in 1914 by the Koren childr The 210-page book was published Decorah.

LEAF-let

During the school years 1954-55 and 1955-56, GRACE LUTHERAN CHURCH of WATERTOWN, SOUTH DAKOTA, awarded ten LEAF scholarships totaling $1,900 to deserving young members of the congregation attending the colleges of the Church. The Rev. Norman Hammer is pastor.

Write to the ELC Division of Higher Education for information about LEAF for your congregation!

is the periodical area where newspapers and periodicals are vided for leisure reading as well as for reference use.

The service lobby of the library is pictured here, showing the check out desk, the card catalogs, and in the background, the main reading room. The balcony leading to the general stack area may be seen at the left and also the faculty room and classroom which are entered from the balcony.

NCORDIA'S YLVISAKER RARY

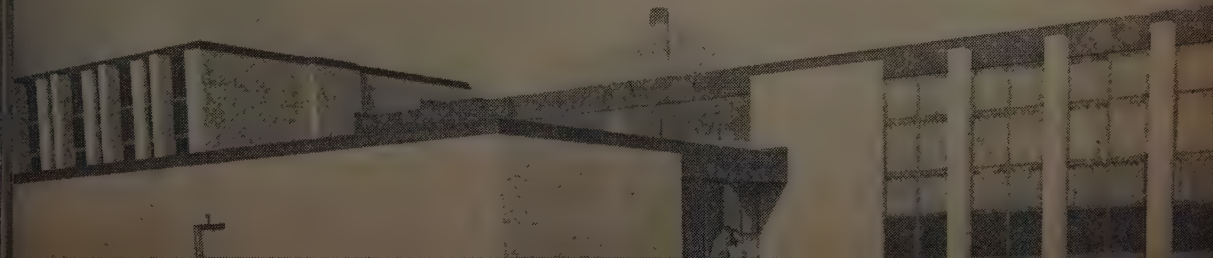
ncordia College recently saw the fillment of a long awaited dream en the Carl B. Ylvisaker library cially opened February 8.

E. A. Sovik and Associates of North- d, Minn., were architects for the ary. It is designed with a seating pacity of 530 and an eventual book pacity of 200,000 volumes. The books placed in open stacks upon an open cony available to the students.

The library contains a spacious read- room, a periodical area, a reserve ding room, a dark room for micro- n reading and preview of films, ee seminar rooms, a classroom for ary science classes, a faculty loung- area, and the librarian's office.

Miss Anna Jordahl is head librarian d assistant librarian is Mrs. Marie isaker, wife of the late Carl B. isaker.

"Operation Book Lift" was carried on at Concordia through which students and faculty of the college assisted in moving the books from the old library to the new one.



Within the E.L.C.

PERSONS

Dr. George Aus, professor of systematic theology, Luther Theological Seminary, St. Paul, will be one of the lecturers at the St. Olaf College Summer Theological Conference, Aug. 13-17. He will give lectures on the general theme "Deus Consummator—Studies in Ephesians." The other lecturers at the conference will be **Dr. George A. Buttrick** of Harvard University and **Dr. Otto A. Piper** of Princeton Theological Seminary.

The Rev. Fredric M. Norstad, chaplaincy director, Lutheran Welfare Society of Minnesota, will be one of the speakers at an Institute on Pastoral Counseling conducted May 21-22 by the University of Minnesota in cooperation with the State Board of Health.

Dr. J. A. Aasgaard, president of The Evangelical Lutheran Church 1925-1954, was honored on his 80th birthday, April 5, at a luncheon held in Minneapolis by the officers of Lutheran Brotherhood, whose president, Attorney C. M. Granrud, presided. Congratulatory speeches were given by Dr. Fredrik A. Schiotz, Dr. Aasgaard's successor as church president, Dr. T. O. Burntvedt, president of the Lutheran Free Church, and the Hon. Thorgeir Siqveland, Norwegian consul general. In his response Dr. Aasgaard referred to the many changes which have taken place in world conditions during his life, and concluded by emphasizing the unchangeableness of the eternal God. Among telegrams received one was read from H. M. the King of Norway, a personal friend of the octogenarian churchman.

Dr. Eugene Fevold, instructor at Luther Theological Seminary, St. Paul, will use part of the coming summer for visits to older ELC parishes to microfilm important ELC archive material, such as parish constitutions, minutes of early congregational meetings, etc., as part of the work of gathering such archive material, an undertaking begun by Dr. Karl Jacobson, former seminary librarian.

DISTRICTS

Southern Minnesota

Brooklyn Center, Minn. Cross of Glory Church in this Minneapolis suburb held its first service on Palm Sunday. In attendance were 350, while about 100 had to be turned away because of lack of room. A choir of 30 voices sang at the service. The church building is expected to be ready in the early part of May. The Rev. Carl J. Groettum is pastor of this new parish; Miss Ruth Halliday is its parish worker.

North Dakota

Sharon, N. Dak. The Sharon parish, which until Sept. 1 will be a part of the joint Aneta-Sharon parish, consists of Trinity Church in Sharon and two rural churches: Ottawa and Ringsaker. The plan is that this parish is to be served after Sept. 1 by an interim pastor until a permanent pastor is secured. The Aneta parish is made up of Sundahl Church in Aneta and rural Logan Church. The Rev. Ralph E. Johnshoy, who is now the pastor of the Aneta-Sharon parish, will after Sept. 1 continue as the pastor of the Aneta parish only.

Turtle Mountain Circuit. On account of distances involved the Women's Missionary Federation of this circuit has divided into two groups: an eastern division with 17 organizations, and a western division with 22 organizations.

Minot, N. Dak. As the first church in North Dakota to televise an entire worship service First Lutheran Church of this city sent out its eleven o'clock Easter service over KCJB-TV, Minot. A week later this congregation received 115 new members, raising its membership close to the 2,800 mark. Pastors of this parish are Harold B. Kildahl, Jr., and K. B. Vaaler.

Rocky Mountain

Coeur d'Alene, Idaho. Trinity Church celebrated its fiftieth anniversary March 2-4. Guest speakers were three former pastors of the parish: Selmer Veldey, Harold Obrestad, and Edwin Ostroot. The Rev. Richard A. Rodning is the present pastor. The congregation has issued a very attractive anniversary booklet.

California

Glendora, Calif. A new congregation named Grace Lutheran Church was organized in this city March 23, with a charter membership of 128. The following Sunday was observed as Ch ter Membership Sunday, District Pr ident Falde preaching the sermon. T work of preparing the organizing the congregation began late in year 1955. The Rev. Leif E. Evans the pastor of this new parish.

Canada

Camrose, Alberta. The Canad Lutheran Bible Institute in this held its annual Fellowship Week F 29-March 4. Speakers were: the R E. W. Petrusson (UELC), who g talks on the work of the Holy Spi and Miss Lydia Hanson (former m sionary to China, now a member the Institute's faculty), who spoke "The Gospel in an Age of Storm."

LUTHERAN WELFARE SERVIC OF NORTHERN CALIFORNIA

Recently a house was purchased Berkeley by the Lutheran Welf Service of Northern California, to used for office space for the execut director and the chaplain of the ag cy; at present it also affords housi for foreign students. It will be de

AMERICAN SEAMAN SPEAKS IN GREEK CHURCH

Irvin G. Rovang of Decorah, Iowa, a sor man third class on the USS McNair, dresses the congregation of the First Ev gelical Church in Athens. Standing next him is Pastor Kyriaskias of the Greek chur who acted as interpreter. Seated left Comdr. Oliver F. L. Wiese, Senior Chap on the USS Coral Sea. Sonarman Rov is a member of the Washington Pra Lutheran Church in Decorah. He is one the specially trained seamen who cond religious services on board smaller sh that have no regular chaplains. Every S day he holds Protestant services on destroyer McNair.

COUPLES' CALLING CLUB

red above is the "Couples' Calling Club" of Mt. Olive Church, Santa Monica, Calif., her with members of the visitation committee of Grace Church, Covina, Calif. The re was taken outside the Covina parsonage as the two teams were about to conduct nt calling mission in Covina. In the course of a Sunday afternoon, the teams visited t a hundred homes, resulting in the enrollment of 60 Sunday school pupils, 115 rations to attend services, and 16 children to be baptized. The Rev. Cameron P. Hoff stor of the Santa Monica church, and the Rev. Walter H. Nordby of the Covina ch.

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d May 20 by Dr. Segerhammer, dent of the Augustana California ference. Lutherans of the area have y contributed sizable donations to work of the society, in amounts ing from $2,000 to $3,000. About 0 refugees have been resettled in thern California by this Lutheran ncy. Its executive director is the . A. E. Syverud, its chaplain is the . LeRoy Futscher.

TUARIES

The Rev. N. I. Evenson

he Rev. Nels I. Evenson, St. James, n., died March 1, in his 79th year. eral services were held March 5 ion Church, Odin, Minn. Speakers e: District President Reinertson Pastors E. Valen, H. S. Strand, A. T. Daniels. Pastor Evenson was Sept. 26, 1877, at Waupun, Wis. studied at St. Olaf College and he United Church Seminary in Paul. Was ordained in 1914. Served following parishes: one in Mac zie County, N. Dak., at Tioga, Dak.; and the rural St. James par- (1924-40). He is survived by his e, nee Lillie Thornquist, two ghters, and two sons. One of the , Leland, is a missionary in South ica.

Obed T. Rishoff

bed T. Rishoff, for many years a con, later a trustee of Central Lutheran Church, Minneapolis, Minn., died March 5 in Dallas, Texas, where he had lived after retiring from his business. Funeral services were held March 7 at Trinity Church in Dallas; burial took place in Minneapolis. His wife, nee Sarah Iverson, died some years ago. He is survived by a son and two daughters.

ANNOUNCEMENTS

Bemidji Circuit WMF will meet May 2 at Northome, Minn. Speaker: the Rev. J. T. Stolee.

For Sale: "Home-Makers' Favorite Recipes" (3rd edition), price $1.50 postpaid. Order from President, Bethel Guild, 5814 John Ave., Superior, Wis.

The Santal Mission will meet in annual meeting April 27-29 at Pontoppidan Church, Fargo, N. Dak. Dr. Odd Gornitzka will preach the opening sermon the evening of the 27th.

Mt. Horeb Circuit WMF will meet May 8 at Jordan Church, near Brownton, Wis. Speaker: Mrs. O. G. Malmin.

Lake Region Circuit WMF will meet April 24 at Starkweather, N. Dak.

Fargo Circuit Brotherhood and YPLL will meet April 22, 3:00 p.m., at Kindred, N. Dak.

Glenwood Circuit WMF will meet May 4 at Brooten, Minn. Speaker: Mrs. O. G. Malmin.

Lac qui Parle Circuit will hold an all-in-one circuit meeting (for the various circuit organizations) at Canby, Minn., April 29.

Park River Circuit WMF will meet April 25 at St. Thomas, N. Dak. Speaker: the Rev. Hjalmar Astrup.

Wanted: Job opportunities for Augustana Academy students during summer; students need and want work

AUTOGRAPH PARTY

Dr. Howard Hong, professor of philosophy at St. Olaf College, Northfield, Minnesota, autographs copies of his latest book "This World and the Church" at an autograph party held on the St. Olaf campus. The book is published by Augsburg Publishing House, Minneapolis. Waiting for their copies of the book are St. Olaf students Lee Fossum, Zelma Haugen, and Carol Hegland.

in order to pay school expenses. Contact Business Office, Augustana Academy, Canton, S. Dak.

Green Lake Bible Camp, Spicer, Minn., has one week available for groups from 100 to 200 persons. Dates are June 24-30. Write soon or call the Rev. Lowell O. Larson, Morris, Minn.

Minneapolis Circuit Spring Convention and Annual Meeting will be held Monday, April 30, at Our Saviour's Church, Chicago Ave. and 24th St. At 10 a.m. Miss Oletta Wald of the Lutheran Bible Institute will conduct a Bible study on I Peter 1:22-25, 2:1-10. Mrs. E. G. Sihler will speak on "My Community—An Undeveloped Resource." At the afternoon session, the Rev. Reuben Gornitzka will speak on convention theme, "The Tremendous Available Power," Ephesians 1:19. Music by Mother's Group of Lutheran Church of the Good Shepherd.

THE PARISH CONSERVATION SERVICE

(Formerly The Placement Service)

The Parish Conservation Service of The ELC serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

320 acre all-grain farm, good buildings, electricity, gravel roads, in Lutheran community, Alberta, Canada. 461-1A

Ranch farm, consisting of 5 quarters of land, 200 acres under cultivation. On school bus route, gravel road. Buildings good, electricity. Reasonable price; terms. Alberta, Canada. 461-2A

Mixed farm, 320 acres with 160 acres under cultivation. Very good buildings, gravel roads. Lutheran community, Alberta, Canada. Very reasonable price; terms can be arranged. 461-3A

200 acre farm, 3 mi. from town, good location, northern Iowa. On school bus route. 461-4A

120 acre farm for sale, near town, Worth Co., northern Iowa. 461-5A

160 acre well-improved farm, 2 mi. to town, Winnebago Co., northern Iowa. $230 per acre. 461-6A

110 acre farm, located 5 mi. from town, northern Iowa. Good farm buildings, 7 room house. Price—$165 per acre. 461-7A

80 acre farm with 4 room house, water system, good buildings, on school bus route, located 4 mi. from town, northern Iowa. $195 per acre. 461-8A

165 acre farm for sale in northern Iowa. Near town. 461-9A

Choice 160 acre farm in Big Stone Co., Minn., by owner. 6 mi. to town on school bus and milk route. Mostly Lutheran community, new ELC church. Modern 8 room house with bath, propane furnace. Large stone foundation barn, suitable for dairy or stock feeding. Large hog house, cement floor and overhead grain bins. Double garage. Good deep well with new pressure system. Fall possession. 461-10A

About 50 acre farm, modern 5 bedroom house, garage, workshop, chicken house, basement barn 40x48, well house (2 wells). Excellent view over lake, 4 mi. to town, western Minn., 2½ mi. to Lutheran church, 1 mi. to school. 461-11A

Homes

Modern two-story house with new garage located in Northwood, Iowa, for sale. 461-12B

4 room house for sale in Fertile, northern Iowa, area to be moved. 461-13B

Good two-story house with 5 acres of land for sale in Northwood, Iowa. 461-14B

New two bedroom house, priced to sell, located in Northwood, Iowa. 461-15B

Modern 3 bedroom house in Canton, South Dakota, located adjacent to the Lutheran Academy. Very strong Lutheran community, county seat town. Lincoln Co., rich farming community. 461-16B

Businesses

Building on main street, for sale or rent. Suitable for doctor's office, small clinic or cafe. Size 23x76. Town of 500 pop., central North Dakota. Lutheran church in town. 461-17C

Grocery store in small town, east central South Dakota. 50x76 ft. brick building in excellent repair. Modern 3 room apartment in rear. 2 car garage on lot. Price $5,000. Fixtures and stock inventory extra. Immediate possession. 461-18C

Rural grocery store, garage, gas pumps and modern 6 room house for sale in Forest City, northern Iowa area. 461-19C

Only general merchandise store for sale in Phillips Co., northern Montana small town. Lutheran church and grade school in town. REA. Carrying a clean stock of about $5,000. Living quarters in rear of store. Price—$10,000 for building and fixtures, plus inventory of stocks; terms for payment. Immediate possession. 461-20C

Ladies Ready-to-Wear store in Iowa. Long established, doing excellent business. A beautiful store. $7,000 plus inventory. Will reduce inventory to suit buyer. Lutheran community. 461-21C

Rest Home, in county seat town, western Minn. 17 rooms, completely modern, equipped. $2,000 monthly income. A patients on waiting list. Beautiful gro room for expansion. 46

22 bed hotel for sale, northern Iowa Building in good condition. Possible con tion of dining room and hotel business 46

Good restaurant business for sale. Re able. Worth Co., Iowa. 46

Hardware and variety business for Northern Iowa. Building can be rent 46

Locker plant for sale in west central consin village, very prosperous farming munity. 390 locker boxes, good buildi real money maker, books open for inspe Owner must sell on account of poor h 46

Machine works for sale in Lincoln South Dakota. County seat town. Bu brings a very comfortable income. 46

International dealership for sale in nor Iowa town. 46

Implement-Auto Agency handling M apolis Moline, Allis Chalmers and Oldsm for sale in southwestern Minn., Redwoo One block building, 1 new quonset, 1 two-story frame. Excellent condition. No cars, machinery. Due to poor health will sacrifice for $12,000 and inventory. 46

FOR RENT

Modern farm home for rent, near northern Iowa. 46

Farm house for reasonable rent. O tunity for part-time work with farm having chicken, garden and a cow. 3 from town on a paved road. House in condition. Northern Iowa. 46

4 room apartment available in Broo N. Y., from June 1 through Sept. 1 major portion thereof). Completely furn No children. 46

Summer cottage for rent on Lake Kabe near Walker, Minn. Pastor's colony. July 21. By week or by month. Reaso 46

Vacant business building for rent. Su for furniture store, flooring business, g ies, etc. Northern Iowa town. 46

WANTED TO RENT

Unfurnished apartment or small wanted in Minneapolis or St. Paul by narian with 1 child for one year begi Sept. 1, 1956. 46

POSITIONS WANTED

Lutheran girl, 20, with 3 years at theran college and 1 year teaching exper wants position as waitress at tourist ca as summer camp monitor. 46

Student at Augustana College would office work for the summer. Have typing, bookkeeping, office machines tometer, rotary calculator, ten key addin chine and dictaphone) and shorthand. 46

Housework or position caring for i woman wanted. Have had experience for bedridden patient. 46

Married man, Lutheran, wants perm job as custodian for college, high or school in Lutheran community. Some ence. 46

HELP WANTED

Middle-aged woman wanted to mak home with us and care for 3 children.

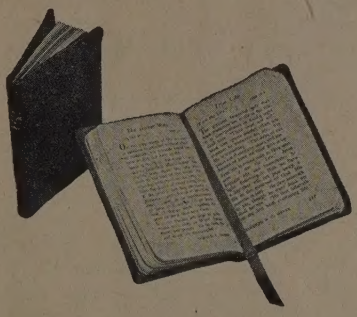
, and 1. Fatherless home, mother must
. State age and wages expected. Must
between May 15 and June 1. 461-40F
ung or middle-aged woman wanted for
ekeeping position in modern farm home
entral Iowa. Lutheran Christian home.
child of high school age. References fur-
d. 461-41F
n experienced Parish Worker who would
to work in an active 5 year old southern
. congregation located on Pacific Ocean.
k would consist of visitation, youth work
nsibilities, and teach training for Sunday
l staff. Position open about August 1.
ffice work involved. 461-42F
rish Worker-Office Secretary wanted by
ing ELC congregation in Iowa. Presently
ling new church and educational unit.
y open. 461-43F
liable woman wanted as cook in Luther-
Home for Aged in Minneapolis. Good
y. Social security benefits, vacation and
leave. 461-44F
sistant librarian wanted to assist with
ence work and to teach library science
e. Applications from school librarians
partial or complete professional training
be considered. ELC college in Iowa.
461-45F
ree teachers wanted for beginning 1956
erm: 1 high school teacher, athletic and
g teaching experience and other subjects;
blic grade teachers for lower grades.
church in town. Sask., Canada.
461-46F
nique opportunity in Christian education
midwestern city council of churches as
ant director of the department of Chris-
education. Prerequisites: Major in re-
us education, 2-3 years successful profes-
l experience, understanding of trends in
ogy, Christian education and ecumenical
ement; master's degree preferred. Apply
riting, including recent photograph and
references plus minister's. 461-47G
ening for high school superintendent in
n Dakota community. House available.
eran church in town. 461-48G
ening for doctor in South Dakota com-
ty. Hospital, with offices, in town. Good
territory. 461-49G
mmunity doctor, either M.D. or O.D., in
of 1,000 pop., southeastern South Da-
Dentist also needed. Office-clinic on
street. Large trade area. Lutheran church
wn. 461-50G
uthwestern Minnesota town of 1,000 has
ing for dentist. Good schools, large
area, good future. ELC church in town.
461-51G
ctor wanted, general practice with area
veral small towns and rural community
iddle eastern North Dakota. New equip-
and nearly new 2 bedroom house. Fine
rtunity. 461-52G
portunity for dentist to serve large trade
in western South Dakota town. Excellent
rtunity, growing town. ELC church.
461-53G
portunity for lawyer, serving 2 counties
large trade area in Jackson Co., western
n Dakota. Near Black Hills. ELC church
wn. 461-54G
oemaker wanted to set up business in
ing western South Dakota town. Large
area. Near Black Hills and Bad Lands.
church. 461-55G
gle or married man wanted for farm
in northern Iowa. Married man pre-
l, separate living quarters. 461-56G

GIFTS FOR MOTHER...

NORWEGIAN PLATE

This very handsome, hand-painted wooden plate is imported from Norway. The design is in color, with a high gloss finish. This is a plate Mother may use, or, if she prefers, just display. 9¾ inches.

$4.00



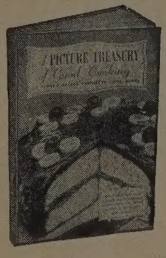
A THOUGHT FOR TODAY

Very brief devotions and prayers are included in this leather-bound book for Mother to keep with her always—in her purse, her pocket, her desk drawer. She will grow to cherish the quiet moments spent with these thoughts. $2.75

Code 31-7498

WILD ROSE NOTES

No. 2004. A wild rose spray for Mother's stationery! She'll love using these notes—12 in a box, 4x5 inches, with just the faintest of floral scents. 59c



A PICTURE TREASURY OF GOOD COOKING

If Mother is an expert cook—all Mothers are, we know—she will be thrilled with this special cook book that pictures in full color the finished product as it is served. Really a tantalizing book of recipes.

$1.50

Code 31-6131

THE SURE VICTORY

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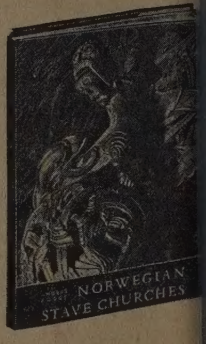

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